

Humanistic Governance in Islamic Religious Education: Internalizing Child-Friendly Values to Create Violence-Free Primary Schools

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Abstract:

This study aims to analyze the internalization of Child-Friendly values in Islamic Religious Education instruction in elementary schools in East Kalimantan, emphasizing the humanistic educational governance aspect as part of Islamic educational management. This study uses a qualitative approach with a multi-site study design. Data were collected through observation, in-depth interviews, and documentation studies. The data analysis technique in this study follows the interactive model of Miles and Huberman, which involves three stages: data condensation, data presentation, and conclusion drawing. The results show that the process of internalizing Child-Friendly values is carried out through three stages: value transformation, value transaction, and value internalization. The habitualization of values through religious and social activities such as congregational prayer and joint *tadarus*, along with the involvement of parents and the community, has proven effective in creating a child-friendly school culture. The implications of this study highlight the importance of integrating educational governance grounded in humanistic values into educational management, where all relevant parties, including teachers and parents, play a role in creating a safe, inclusive educational environment that supports the holistic development of students' character.

Keywords: *Child-Friendly Schools, Governance, Humanistic Education, Internalization of Values*

Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang internalisasi nilai-nilai Ramah Anak dalam pembelajaran Pendidikan Agama Islam di sekolah dasar di Kalimantan Timur, dengan menekankan pada aspek tata kelola pendidikan humanis sebagai bagian dari manajemen pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi multisitus. Data dikumpulkan melalui observasi, wawancara mendalam, dan studi dokumentasi. Teknik analisis data dalam penelitian ini mengikuti model interaktif Miles dan Huberman, yang melibatkan tiga tahapan, kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa proses internalisasi nilai-nilai Ramah Anak dilaksanakan melalui tiga tahap: transformasi nilai, transaksi nilai, dan transinternalisasi nilai. Pembiasaan nilai melalui kegiatan keagamaan dan sosial seperti salat berjamaah dan *tadarus* bersama, serta keterlibatan orang tua dan masyarakat, terbukti efektif dalam menciptakan budaya sekolah yang ramah anak. Implikasi penelitian ini menyoroti pentingnya integrasi tata kelola pendidikan yang berbasis pada nilai humanistik dalam manajemen pendidikan, di mana seluruh pihak terkait, termasuk guru dan orang tua, berperan dalam menciptakan lingkungan pendidikan yang aman, inklusif, dan mendukung perkembangan karakter siswa secara holistik.

Kata Kunci: *Sekolah Ramah Anak, Tata Kelola, Pendidikan Humanis, Internalisasi Nilai*

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INTRODUCTION

Elementary education plays a crucial role as the primary foundation for students' character and life values (Anantama, 2024; Ansori et al., 2024; Jumatullailah et al., 2024). During early childhood, children experience significant intellectual, emotional, and spiritual development (Riyanti et al., 2024; Yıldız, 2025). Therefore, elementary schools must provide an environment that not only supports academic development but also fosters a sense of security and comfort, enabling children to grow and develop (Al-Hassan et al., 2025; Bouchouna, 2024). However, various phenomena in East Kalimantan indicate that the school environment is still rife with issues of violence, such as bullying and physical violence, which threaten children's psychological well-being. To address these issues, it is crucial to implement humanistic governance in education, where every child's rights are respected and supported by an inclusive approach (Kenny et al., 2023; Maulana et al., 2025). This research will focus on the internalization of the Child-Friendly School (SRA) program in Islamic Religious Education (PAI) learning, aiming not only to create a safe learning environment but also to implement governance that considers students' overall well-being.

Elementary education in Indonesia, particularly in East Kalimantan, faces serious challenges in creating a child-friendly environment. One of the main problems is the high rate of violence against children in schools, including physical, verbal, and psychological abuse. Samarinda City has been recorded as the region with the highest number of bullying cases, indicating that despite policies such as the Child-Friendly Schools Program, their implementation remains limited. One aspect that requires attention is humanistic educational governance in religious education, which must serve as a vehicle for instilling moral and spiritual values in children. Governance that focuses not only on academic achievement but also on children's psychosocial well-being is crucial for optimal internalization of SRA values in elementary schools.

Several studies have examined the implementation of Child-Friendly Schools, but few have examined how this program is implemented in the context of religious learning in schools. Research by Sayyi et al. (2025) and Susanti et al. (2025) indicates that SRA can reduce violence in schools by creating a positive and child-friendly culture. However, the application of SRA principles in religious learning remains limited, particularly in terms of governance that encompasses humanistic classroom interaction management. According to Pujianti & Nugraha (2024) and Udemba (2024), conventional approaches to religious learning in some elementary schools do not integrate the inclusive principles that should underlie every interaction between teachers and students. This study attempts to fill this gap by analyzing how the principles of SRA are applied in Islamic religious learning, with an emphasis on governance that focuses on the welfare and rights of children.

Furthermore, research related to child-friendly education governance also shows that the success of Child-Friendly Schools depends heavily on teachers' understanding and capacity to manage learning that respects children's rights. Research by Astuti (2025) and Suprapti et al. (2025) indicates that teachers' low understanding of child-friendly education is a barrier to implementing SRA. Teachers who are not trained in a child-rights-based approach tend to use more authoritarian learning methods and are less accommodating to the diverse needs of children. This research seeks to develop a model for internalizing SRA in Islamic religious learning, with governance grounded in a humanistic approach that values children's voices and participation in the learning process.

This research provides novelty by integrating aspects of humanistic governance into Islamic Religious Education (ISE) learning. This approach has not been widely explored in the context of Child-Friendly Schools. By highlighting the internalization of child-friendly values in religious learning, this study aims to provide a more humanistic governance model that prioritizes not only academic aspects but also children's psychosocial well-being. This humanistic aspect of educational governance is crucial because, even though SRA has been implemented, the approach is often limited to formal policies and lacks consistent, comprehensive implementation in the field. This study aims to answer the main question: "How is the internalization of the Child-Friendly School program in Islamic Religious Education learning in Elementary Schools in East Kalimantan?" This study argues that although the principles of Child-Friendly Schools have been implemented in several schools, their application in learning remains limited due to gaps between policies, teachers' understanding, and field learning practices. Therefore, this study aims to formulate a model for internalizing Child-Friendly Schools that is not only effective in theory but also applicable in practice, prioritizing humanistic governance and safeguarding children's rights in the teaching and learning process.

RESEARCH METHODS

This research employed a qualitative research design with a case study approach (Cole, 2024; Viera, 2023). The qualitative approach was chosen to gain a deep understanding of the implementation of the Child-Friendly School program governance in Islamic Religious Education teaching in elementary schools. Case studies allowed researchers to explore in depth the phenomena occurring at each research location (Amadi, 2023; Miller et al., 2023) and to analyze in detail the internalization of SRA values within the context of religious education. This approach was chosen to explore the in-depth dynamics of the implementation of the child-friendly program, which is contextual and specific to each elementary school studied.

This research was conducted in three public elementary schools in East Kalimantan that have implemented the Child-Friendly School principles: SDN 002 Sangatta Utara (East Kutai Regency), SDN 002 Bontang Selatan (Bontang City), and SDN 008 Samarinda Kota (Samarinda City). The research locations were selected purposively, considering that all three schools have been involved in the SRA program implementation and possess socio-cultural diversity that can

provide different perspectives. These locations were selected to illustrate the variation in SRA implementation across various social and cultural contexts in East Kalimantan. This is expected to provide a comprehensive overview of the challenges and opportunities in integrating SRA values into religious learning.

The data collection techniques in this study involved three main methods, participant observation, in-depth interviews, and documentation (Chand, 2025; Khan et al., 2025). Participant observation was conducted to directly observe classroom learning activities and interactions between teachers and students in the context of Child-Friendly Schools. In-depth interviews were conducted with school principals, Islamic religious education teachers, students, and parents to explore perceptions, experiences, and challenges faced in implementing SRA principles. Documentation was used to analyze policies, curricula, and programs that support SRA implementation in schools. The combination of these three methods will yield rich, in-depth data on the phenomenon being studied.

Data obtained through observation, interviews, and documentation will be analyzed using the interactive analysis model developed by Miles and Huberman. The data analysis process was conducted in two stages: first, a single data analysis for each site, which involved condensing, presenting, and drawing conclusions from the data collected at each research location. Second, a cross-site analysis aims to compare findings across the three schools and identify patterns or differences between locations. This analysis will be conducted inductively, with researchers concluding findings that emerged during data collection and analysis.

RESULTS AND DISCUSSION

Results

Value Transformation Stage

The value introduction stage (value transformation) in the process of internalizing Child-Friendly values in elementary schools, particularly in Islamic Religious Education, is the initial phase in which teachers introduce students to various moral and character values. At this stage, values such as compassion, empathy, honesty, and justice are introduced through appropriate learning methods tailored to the children's context. In this process, teachers act as guides, conveying these values in ways relevant to the children's world, enabling them to understand and internalize them more deeply. Methods used include exemplary stories, recitation of Quranic verses, and discussions on the application of these values in everyday life.

Jumawati Dewi Sartina Surni, Head of the Child-Friendly Team at SDN 002 Sangatta Utara, explained that the value introduction stage uses a highly contextual approach that directly touches children's hearts. She added that Islamic Religious Education teachers at this school often use exemplary stories of the Prophet Muhammad as a medium to convey moral values, such as compassion and honesty. "Children more easily accept these values because they are presented simply and can relate to their daily lives." This approach has proven effective because the children feel close to the stories and examples set by the Prophet, making them easier to understand.

Meanwhile, Asry Datu Sarira explained that the values taught in religious studies at SDN 002 Sangatta Utara are not only presented verbally but also

practiced through everyday experiences. "We begin lessons with inspirational stories that link moral values to the children's real-life experiences. This allows them not only to listen to the lecture but also to experience it in their own lives." She explained that through this approach, children more easily identify with the values taught because they are tailored to their context, and it also engages them in direct reflection, strengthening their understanding.

Based on field observations, activities such as group *tadarus* (recitation of the Al-Qur'an) and value reflection are very effective in introducing Child-Friendly values. In class, teachers begin each learning session with emotionally touching stories, such as those of the Prophet Muhammad and his companions, which teach compassion and caring for others. Researchers observed that children appeared more enthusiastic when teachers used storytelling or educational videos. This process provided students with an opportunity to better understand these values through touch, real-life stories, and examples of behavior they could apply in their daily lives.

The data show that introducing values at the value transformation stage is not solely through lectures or theoretical explanations. This process involves children's emotional experiences and connects the values taught to the realities of their lives. By using more practical, context-based approaches, such as relevant stories and activities, children can better internalize the values and incorporate them into their daily behavior. This method makes it easier for children to understand and apply values such as compassion, honesty, and social responsibility in their school and home environments.

The success of the value introduction stage depends heavily on how teachers connect these values to children's real lives. Storytelling, the use of inspirational videos, and the recitation of Quranic verses relevant to children's lives have proven highly effective. This pattern also shows that children more easily absorb and apply moral values when taught in a way that resonates with their emotions and aligns with their understanding. The use of exemplary stories, whether through prophets or parents, is a powerful way to instill these values in the Islamic religious education learning process.

Value Transaction Stage

The value transaction stage in the process of internalizing Child-Friendly values refers to students' active involvement in practicing the values taught in the lesson. At this stage, students do not simply passively receive information about values; they are expected to implement these values in their daily lives through contextual and experiential learning activities. In Islamic Religious Education learning, this stage involves students in activities that enable them to apply Child-Friendly values, such as compassion, honesty, empathy, and social responsibility, in the context of worship, social interactions, and other activities.

Megawati, a religion teacher at SDN 002 Sangatta Utara, explained that students' active involvement in religious learning is achieved through communal worship activities, such as congregational prayer and Quran recitation. Megawati stated, "We always encourage students to participate in every religious activity. This is not only an obligation, but also an opportunity for them to experience the

importance of interacting with others in a loving atmosphere.” In these activities, students are taught not only to understand religious values but also to practice them in their social lives.

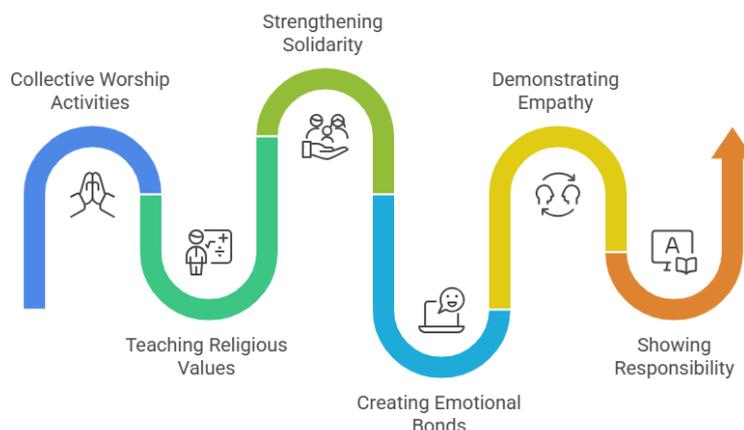


Figure 1. Experiential Learning in Religious Education

Figure 1 shows that this experiential approach is highly effective in increasing student engagement. Collective worship activities, such as congregational prayer, not only teach religious values but also strengthen solidarity among students, create positive emotional bonds, and provide opportunities for students to demonstrate empathy and responsibility.

Umul Baiti, a teacher at SDN 002 South Bontang, explained that the school implements the value transaction phase through various social activities, such as sharing healthy food and school cleanliness projects. Umul Baiti emphasized, “Through activities like Friday almsgiving and sharing healthy food, students are encouraged to develop empathy and social responsibility. This is part of the learning process that teaches them the importance of giving and caring for others.” These social activities provide students with direct experience of the values they have learned in a real-life social context.

Student involvement in these social activities is crucial for developing their character. Activities that emphasize social values, such as caring and responsibility, help students understand the positive impact of their actions on others and strengthen their social skills. This also creates a more inclusive school climate and strengthens relationships between students, teachers, and the community.

Based on the researchers’ observations, in both schools, the value transaction stage is characterized by activities that actively support students’ participation in Child-Friendly values. At SDN 002 Sangatta Utara, religious practices such as congregational prayer and communal recitation of the Koran serve as important tools for fostering a sense of responsibility and discipline. Meanwhile, at SDN 002 Bontang Selatan, social activities such as sharing healthy food and a school cleanliness project encourage students to develop empathy and concern for others. Teachers play a crucial role in guiding students to connect the values taught to concrete actions in their daily lives.

The researchers’ interpretation of this data indicates that experiential activities have a significant positive impact on student character development.

These activities not only enhance students' understanding of religious and moral values but also strengthen social relationships among them.

The value transaction phase of Islamic religious education learning demonstrates that students' active involvement in religious and social activities is crucial in strengthening Child-Friendly values. Activities such as congregational prayer, Quranic recitation (*Tadarus*), Friday almsgiving (*dhikr*), and sharing healthy food provide students with opportunities to implement these values in everyday life. Furthermore, teachers, as facilitators and role models, play a crucial role in creating a supportive environment and motivating students to participate actively.

Students' involvement greatly influences the success of internalizing Child-Friendly values in Islamic religious education in experiential activities. In both schools, religious and social activities serve as a means to practice the values taught. This process actively engages students in experiences that shape their character, strengthening their sense of empathy, responsibility, and discipline. This success demonstrates the importance of creating learning spaces that focus not only on cognitive aspects but also on students' social-emotional development.

Value Transinternalization Stage

The value internalization stage in the implementation of the Child-Friendly School Program in Islamic Religious Education is the process by which the values taught in the previous stage become part of students' daily behavior and shape the school culture. In this context, values such as compassion, empathy, honesty, and responsibility become an integral part of the school routine, internalized by all members of the school community, including teachers, students, and parents. This process involves not only academic activities but also daily school culture and behavior, such as communal and congregational prayer and socio-religious activities that emphasize these values. Therefore, this stage represents the culmination of value internalization, in which students not only understand but also practice these values in their lives at school.

Table 1. Stage of Transinternalization of Values (Habits and School Culture)

Interview Results	Indicators	Informants
"We always remind students to help each other and maintain brotherhood."	Instilling empathy and social awareness	Sri Lestari (Islamic Religious Education Teacher, SDN 002 North Sangatta)
"Activities such as congregational prayer and reciting the Koran every morning have become routines that not only teach religious values, but also discipline and togetherness."	Instilling congregational prayer and Quran recitation as part of the school culture	Megawati (Islamic Religious Education Teacher, SDN 002 South Bontang)
"The children are starting to remind each other to behave well, such as smiling, greeting, and being polite and courteous."	Instilling the 5S (Smile, Greet, Say Hello, Be Polite, and Be Courteous)	Dahlia (Principal of SDN 008 Samarinda City)
"Every weekend, we conduct a character values reflection in class to assess the extent to which the children are applying the values they have been taught."	Reflection on character values and evaluation of their application	Fuadillah Triwardana Putra (Secretary of the SRA Team, SDN 008 Samarinda City)

Table 1 shows that the trans-internalization stage of values depends heavily on how schools build habits that integrate Child-Friendly values into daily activities. The instilling of values such as empathy and social awareness is carried out in a highly participatory manner. Students are encouraged to play an active role in helping one another, maintaining brotherhood, and being responsible in their social lives, both in and out of the classroom. This is reflected in daily activities such as smiling, greeting, and praying in congregation, which are not only obligatory but also become part of the school culture that naturally develops. Values instillation is also carried out with greater emphasis on religious activities such as *tadarus* (recitation of the Koran) and congregational prayer. These activities not only aim to strengthen religious values but also serve to instill the values of discipline, togetherness, and responsibility. In this case, students' active participation in these activities demonstrates a real transformation in values, where they do not simply engage in them as routine but also as part of their identity as responsible individuals. Researchers also found that instilling Child-Friendly values through religious and social activities was highly effective in creating a positive school culture. Activities such as congregational prayer, communal recitation of the Al-Qur'an, and the practice of Smile, Greet, Say Hello, Polite, and Courteous became ingrained in students' daily lives. The success of internalizing these values was evident in students' improved behavior, resulting in greater empathy, discipline, and respect for one another. Furthermore, this positive culture contributed to the creation of a conducive and enjoyable learning environment, which underpinned a more effective learning process.

This indicates that the success of the trans-internalization of values in these three schools depends not only on the implementation of routine activities but also on the consistency of the entire school community in prioritizing Child-Friendly values. Activities such as communal prayer, congregational prayer, and socio-religious activities involving parents and the community serve as a strong foundation for creating a child-friendly school culture. Despite challenges such as differing parental support and diverse student backgrounds, strategies such as intensive communication with parents and regular teacher training can help overcome these obstacles. This demonstrates that the sustainability of this program requires synergy between teachers, students, parents, and the community.

Based on the data above, it is clear that the trans-internalization of values in these three schools has successfully established a child-friendly school culture, where values such as empathy, compassion, discipline, and responsibility are applied in daily life. Institutional policies, along with parental and community involvement, support this habituation. The pattern evident is that internalizing these values is not solely the responsibility of Islamic religious education teachers but involves the entire educational ecosystem, including parents and the community. This success demonstrates that the principles of Child-Friendly Schools can be effectively implemented when consistently applied and with the involvement of all parties in the child's education process.

Discussion

The results of this study indicate that the internalization of Child-Friendly values in Islamic Religious Education learning in three elementary schools in East Kalimantan was implemented systematically and continuously through three main stages: value transformation, value transaction, and value trans-internalization. The value transformation stage was conducted with a highly contextual approach that directly touched children's hearts, using exemplary stories of the Prophet Muhammad and Quranic verses that teach compassion, honesty, and empathy. This method aligns with Effendi et al. (2026) findings, which stated that introducing values through exemplary stories is more effective in shaping children's character than simply delivering normative lectures. This finding aligns with the existing literature, which suggests that learning that engages children's emotions is more readily accepted and internalized.

In the value transaction stage, the study found that active student involvement in various experiential learning activities is crucial. Activities such as congregational prayer, group Quran recitation, and social projects demonstrate that students not only receive information about Child-Friendly values but also implement them in their daily lives. This research aligns with Kistoro et al. (2023) and Sinaga (2025) previous research, which found that student involvement in experiential activities, such as group discussions and religious practices, helps them understand and apply the values taught. The practical implication of this finding is the importance of creating participatory learning spaces where students are actively involved in activities relevant to their lives. Effective educational management plays a crucial role in supporting these experiential learning activities. Good educational management will ensure that the entire school ecosystem, including teachers and parents, is involved in supporting learning activities that instill Child-Friendly values.

Furthermore, the trans-internalization stage of values, which involves habituation and the formation of a school culture, was also found to be highly effective in creating a child-friendly environment. Habitual practices such as smiling, greetings, and sharing healthy food became integral parts of the school culture in all three study locations. This demonstrates alignment with educational theory, which emphasizes that values implemented in daily school routines are more likely to become part of students' behavior. As Sakti et al. (2024) and Sholikah et al. (2025) explain, habituating values through daily school activities can shape a culture that holistically supports children's character development. In the context of educational management, this underscores the need for policies that foster a positive school culture. Schools must consistently implement policies that support this habit and provide an environment that fosters Child-Friendly values through clear, structured policies.

This study also identified challenges in implementing the trans-internalization phase of values. One obstacle identified was the lack of consistency between Islamic Religious Education (PAI) teachers and non-PAI teachers in implementing Child-Friendly values across all classrooms. This contrasts with Aziz et al. (2025) findings, which stated that the involvement of all teachers in integrating Child-Friendly values into all aspects of learning was a key factor in

the program's success. This challenge demonstrates that the success of the SRA program depends not only on Islamic Religious Education teachers but also on the entire education ecosystem, including non-PAI teachers and the surrounding community. In this regard, educational management is crucial to ensure that all school members, including the principal, teachers, and other support staff, share a shared understanding and commitment to the consistent implementation of Child-Friendly values across all learning activities and interactions within the school.

From a practical perspective, these findings suggest that to achieve success in internalizing Child-Friendly values, schools must involve all relevant stakeholders, including teachers, parents, and the community. This is reflected in activities such as parenting and community collaboration in socio-religious programs. Researchers agree with Supriyono et al. (2024) who stated that parental and community involvement in children's education is crucial for strengthening the implementation of Child-Friendly values in schools. Therefore, schools need to develop stronger partnerships with parents and the community to sustain this program. Furthermore, an educational management model based on inclusive, participatory leadership will strengthen synergy among all stakeholders in creating a child-friendly school environment.

Overall, this research significantly contributes to understanding how the internalization of Child-Friendly values can be implemented in Islamic Religious Education learning in elementary schools. The findings demonstrate that an experiential approach involving religious and social activities is highly effective in shaping students' character. The theoretical implication is that character education should not only focus on teaching materials but also encompass values instilled through social interactions in schools. This practice also demonstrates that schools can be safe and welcoming places for children to grow and develop, in accordance with the principles of child-rights-based education.

This success also demonstrates that policies supporting Child-Friendly education must be implemented consistently and involve the entire school community. In the context of Islamic education management, this demonstrates the need for policies that support an inclusive, child-friendly educational ecosystem, with leadership that ensures all school elements are committed to achieving these goals. In Islamic education management, inclusive leadership focuses on strengthening religious and social values in every aspect of school life, making the educational environment a vehicle for instilling noble character in accordance with Islamic teachings. Therefore, Islamic educational leadership grounded in principles of diversity and community involvement is key to achieving child-friendly education and prioritizing the holistic development of students' character.

CONCLUSION

The conclusion of this study indicates that the implementation of the Child-Friendly School Program in Islamic Religious Education learning at the elementary school level in East Kalimantan relies heavily on the introduction of contextual and experiential Child-Friendly values. The most important finding is that values such as compassion, empathy, honesty, and responsibility can be internalized

more effectively through learning activities that involve direct experience, such as group *tadarus* (recitation of the Al-Qur'an), congregational prayer, and other social activities. The lesson learned is the importance of creating a school culture that emphasizes not only academic aspects but also character building through the inculcation of Child-Friendly values in daily school life. Educational governance, particularly in Islamic education management, plays a crucial role in ensuring that all school members—teachers, students, and parents—are involved in the systematic and consistent internalization of these values .

The strength of this paper lies in its contribution to enriching the literature on the implementation of Islamic education in the context of religious learning, particularly in Islamic education, by incorporating governance aspects into Islamic education management. This study provides in-depth insights into how schools can integrate character values into religious learning through a more humanistic approach grounded in good governance. However, this study's limitations lie in the limited number of locations, which included only three elementary schools in East Kalimantan. Future research is recommended to expand the scope of locations and involve a wider variety of schools with different characteristics, and to delve deeper into the governance aspects of Islamic education management to gain a more comprehensive picture of the implementation of SRA in Islamic religious education.

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